

(812)

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUDEH, CENTRAL PROVINCES AND BERAR.

Received up to 22nd March, 1879.

POLITICAL.

The *Nur-i-Afshan* of the 20th March quotes a long extract from the *Civil and Military Gazette*,
The Kabul war. stating that Yakub Khan's envoy who came to Jalalabad has expressed his dissatisfaction with the treatment he received at the hands of Major Cavagnari, that Sardar Ibrahim Khan has entered Kabul with 5,000 horse and three regiments of infantry as a rival pretender, and that it is rumoured that Yakub Khan has asked the British authorities in charge of the expeditionary force to advance to Tazin which is only two marches from Kabul. The *Nur-i-Afshan* then proceeds to remark that it is to be deeply regretted that Yakub Khan's envoy was dissatisfied with his reception at Jalalabad. It would be a good thing if due honor were shown him by the British authorities. Yakub Khan has not shown hostility to the Government, and even sent a friendly letter expressing his desire for peace before the death of Sher Ali. In these circumstances it was

Circulation,
430 copies.

not wise on the part of the British authorities to give cause for dissatisfaction to his ambassador. The Kabul question has been made more difficult by the long stoppage of the British troops at Jalalabad which has emboldened the Afghan tribes. The withdrawal of the Kandahar column from its advanced positions has been another great mistake. It is owing to the retreat of the British troops that Ibrahim Khan has had the courage to enter Kabul with 5,000 horse and three regiments of foot. Our troops should now make an immediate advance to the Afghan capital, otherwise civil wars will break out there, and the situation of affairs become much more complicated. Yakub Khan, being afraid of Ibrahim Khan, will now readily accept any terms which we may dictate. When peace has been concluded with Yakub Khan, Ibrahim Khan will not be able to cope with our troops. There are also other considerations which show the necessity of an immediate settlement of the Kabul difficulty. It is rumoured that Abdul Rahman Khan has gone to General Kauffmann, and declares himself to be the true heir to the throne of Kabul. Moreover, it appears from the Russian papers that the Russians wish to occupy Merv.

Circulation,
719 copies.

The *Oudh Akhbár* of the 18th March says that when, at the end of the war, the Government takes permanent possession of any part of Afghanistan, it should disarm the inhabitants of that part of the country. The Afghans are a lawless people, and kill each other for small matters. However, licenses to keep arms may be granted to those men who require arms for the protection of their lives and crops against wild beasts. The licensees may be required to pay a nominal fee.

Circulation,
350 copies.

The *Lawrence Gazette* of the 17th March, referring to the rumour that Yakub Khan is coming to Jalalabad to conclude peace with Major Cavagnari, remarks that peace should be concluded at Kabul.

or under the walls of Kabul, so that the historians of the present war may record the complete success of the British arms over the Afghans. If Yakub Khan does not accept the terms which the Government may wish to propose, our troops should at once advance to the Afghan capital as soon as the state of the weather permits.

The Aligarh Institute Gazette of the 15th March says that the question of the cost of the war is engag-

Circulation
297 copies.

The cost of the war. ing the attention of the public both in England and in India. There are statesmen like Lord Northbrook and Sir William Muir who are opposed to India being saddled with the cost. Those Indian statesmen who hold this view argue that as the Government of India already find it difficult to make two ends meet, a new tax will have to be levied to defray the expenses of the war, which will be productive of dissatisfaction among the natives. Not only in India but all over the earth the levy of a tax is unpopular. Human nature is much the same all over the earth. The people do not like to pay a tax which they even think to be just and equitable. But we should not look at any political affair only from an interested point of view. We should also look at it from a political stand-point. When we look at the question of the cost of the present Afghan war from this point of view, we are unable to realise why India should be exempted from the payment of the cost. The present Kabul war is undoubtedly not attributable to Indian complications, but to the Afghan and the Eastern policies of the Home Government. When the Amir Sher Ali Khan asked the Government of India for an express assurance for aid, the Government did not comply with his request, which induced him to abandon all hope of receiving any assistance from the Government. Thus the first seed of enmity between the Government and the Amir Sher Ali was sown. When the late Russo-Turkish war broke out, the English Government adopted the policy of neutrality, which every right-thinking man

considered to be unsound and impracticable, as the events afterwards proved. To say nothing of the complications which the neutrality of England caused in the affairs of Europe, it had a very evil effect on the mind of Sher Ali. He was under the impression that as England was the great friend of the Porte, she would espouse its cause against Russia. But when he saw that she stood aloof from the war, he thought that it would be the height of folly to expect any aid from her in time of difficulty. The victories obtained by the Russians during the late war also impressed him with an idea of the power and greatness of Russia. In fact he was persuaded that if he did not make friends with Russia, his country would be also reduced to the position of other Central Asian Principalities. When hostilities appeared to be imminent between England and Russia, Russia deemed it worth while to intrigue with Sher Ali, and Sher Ali readily availed himself of the opportunity to throw himself into her arms. He welcomed a Russian Mission into his capital, and refused to receive the British Mission, and thus the grounds of war between him and the Government of India were established. However, the Eastern policy of the Home Government, whether it was right or wrong, was adopted only with a view to the state of affairs in Europe, and not with the object of inciting a frontier war. A frontier war was in no way calculated to assist the English Cabinet in the execution of their Eastern policy. If Russia instigated a war on the frontier, it was the duty of India to provide for her own protection. In these circumstances there seems to be no valid ground on which India can claim exemption from the payment of the cost of the war. If the finances of India are really in such an unsatisfactory state as to render it impossible to defray the cost without resorting to additional taxation, she should either herself pay the cost even if she is obliged to levy an unpopular war tax, or she should ask England to relieve her of the cost as a favour and not as a matter of right.

Circulation,
150 copies.

The *Qaisar-ul-Akhbar* of the 9th March, received on the 17th idem, says that the interested Anglo-Indian papers. views of English and Anglo-Indian journalists cannot be acceptable to the natives. Those Europeans who advise the Government to throw the cost of the Kabul war on the Indian Exchequer are labouring under a great mistake. In the first place, we had no necessity to wage this war. The object of the war is to maintain the prestige of the Empress among foreign powers. It was therefore the duty of England and not of India, which is a mere dependency of the former, to wage the war. Secondly, we are hard beset with poverty, and cannot afford to pay a new war tax. Now that Her Majesty has assumed the title of Empress of India, we enjoy equal rights and privileges with Englishmen. Englishmen should be thankful to us for the benefits which they derive from India. It is the possession of India which gives England a superiority over all other powers of the world. Moreover, India consumes a very large portion of English manufactures. But Englishmen, instead of being thankful to us for these benefits, advise the Government to saddle India with the cost of the war, the result of which will be that we will be reduced to a state of abject poverty, and that the Government will be consequently weakened. They also advise the Government to reduce the armies of native chiefs. They must remember that the empire is like a tree, of which they are the branches, and we the root. The stability of a tree depends upon its root and not its branches. They foolishly seek to destroy the foundations of the Empire by trying to injure us. They need not mislead the Government by their mischievous advice. We can best settle our affairs with the Government without their aid. The *Qaisar-ul-Akhbar* then republishes the article from the *Akhbar-i-Am* in which the latter condemned the *Times* for proposing the reduction of the armies of native States (vide the *Selections* for the week ending the 8th March, 1879, pages 175 and 176.)

Circulation,
430 copies.

The *Nur-i-Ashán* (published by the American Mission of Ludhiana) of the 20th March, referring to the Mandalay massacres. In regard to the Mandalay massacres, remarks that such a cruel tyrant as the present king of Burma has proved himself to be should not be allowed to rule. Prince Nyoangyan, the brother of the present king, should be placed on the throne. He is very popular with the whole Burmese population. Moreover, there is a strong hope that when he comes to the throne he will maintain friendly relations with us, because he owes his life to the interference of the British resident.

Circulation,
719 copies.

The *Oudh Akhbár* of the 19th March, strongly condemns the cruel murder of the princes and princesses of the royal family by king Thebaw of Burma, and observes that the king deserves to be deposed from the throne.

NATIVE STATES.

Circulation,
275 copies.

A correspondent of the *Kavi Vachan Sudha* of the 17th March, writing from Amritsar, praises the Maharaja of Udaipur in no measured terms for his patronage of learning and generosity. The writer states that the Maharaja has aided the publication of several new books. His Highness has conferred the title of *Kaviraj*, i.e., the king of poets, upon his Private Secretary, Thakur Shamaldas, in recognition of his poetic talent, and given him a large reward. His Highness has generously lent one and a half lakh of rupees from the State treasury at 3 per cent. interest to Thakur Keshri Singh of Bidnor, a tributary chief, whose liabilities were heavy, and who was on the verge of ruin, owing to the exactions of his creditors. His Highness has given a donation of Rs. 150 to the editor of the *Sarsudhánidhi*, a Hindi paper recently started at Calcutta, to assist the publication of that paper. The other native chiefs should follow his noble example, and patronise learning and learned men.

GENERAL ADMINISTRATION.

The *Qudh Akhbār* of the 22nd March urges the need of introducing uniform weights and measures throughout India. At least the same weight and measure should be in use in the same province. At present the weights and measures differ at very small distances, so that the traders and shopkeepers can easily deceive strangers. In Lucknow the *seer* weighs Rs. 80, in Benares and Allahabad Rs. 100, in Puri and Cattak Rs. 105, &c. In Lucknow the yard measures 16 *girahs*, in Benares 20 *girahs*, and so forth.

Circulation,
719 copies.

The *Nasimi Agra* of the 20th March publishes an article entitled "A Fuller case," which seems to be an extract from some other paper. The extract is as follows: A British soldier struck a native at Rawal Pindi, and the latter died immediately after the blow was struck. On a *post mortem* examination it was found that the deceased suffered from spleen disease, and that he died from the rupture of the spleen. Perhaps the British soldier will be made over to a judicial court for trial. On this the *Nasimi Agra* remarks that the disease of the spleen is very common among the natives. It has been settled by legal decisions that death caused by the rupture of the spleen is not murder. In fact it is no crime at all. However, we respectfully request that when the rampant Anglo-Saxons wish to beat the natives, who are a low class of creatures like reptiles, they should have the latter examined by doctors before beating them, and ascertain that their spleens are not diseased. In the office of the Lord of the Heavens and the Earth cases are recorded in blood, and though the distinction of colour may be recognised here, but no such distinction will be recognised at his tribunal.

Circulation,
150 copies.

The *Berar Samachar* of the 16th March says: We have repeatedly urged the expedience of establishing "munsifs" courts in

Circulation,
250 copies.

Berar in the place of small cause courts. The question seems to have engaged the attention of the Government. Some time ago the judicial commissioner deputed Mr. A. J. Dunlop, assistant commissioner, and Pandit Vasdeo Sadashiva Pisolkar, to Nagpur to make themselves acquainted with the working of the Nagpur small cause court. The two officers have returned from Nagpur and reported the results of their enquiries to the judicial commissioner. We have heard that the average number of suits decided by the Nagpur small cause court in an year is 8,000, but that in Berar the average does not exceed 2,000. The small cause court at Khamgaon disposed of only 700 cases in one year. Moreover, the cost of maintaining the small cause courts in Berar is greater than that of the Nagpur court. In these circumstances there seems to be no necessity for retaining the small cause courts in Berar. It is rumoured that the judicial commissioner has made some enquiries from the Bombay Government about this question. We hope that the question will now be settled ere long.

Circulation,
200 copies.

Litigation is one of the causes of the poverty of the people.

The *Urdu Akhbar* (published in Marathi at Akola) of the 15th March says that Mr. Ganesh Vasdeo Joshi was examined by the Famine Commission at Poona along with some other men. He stated that civil courts were one of the chief causes of the poverty of the people, and urged the need of establishing arbitration courts. The *Deccan Star* of Poona admits that the British administration has greatly effected the condition of the people, but does not concur with Mr. Ganesh Vasdeo in thinking that the civil courts have in any way led to the poverty of the country. But our contemporary is mistaken. Every man will readily admit the truth of the statement of Mr. Ganesh Vasdeo. There is no doubt that we have obtained many benefits from British rule; especially the desire of the British Government that justice should be done in each case is very laudable. But

we regret to say that the system adopted by the Government for the administration of justice is very defective. The *Urdu Akhbár* then proceeds to argue that as there are many appellate courts, the litigants are not satisfied with the decisions of the courts of the first instance, and go on appealing to the higher courts. Thus the present system of administering justice encourages litigation, which ruins the people.

The *Punjabi Akhbár* of the 15th March, in regard to the shoe question, which has again come

Circulation,
300 copies.

The shoe question. to the front owing to the disagreement between the Lord Bishop of Lahore and his native visitors at Karrachi about shoes, remarks that it is a custom among Europeans to take off the hat when calling as a mark of respect. They believe that the native custom is to take off the shoes as a mark of respect on such occasions, and, therefore, expect their native visitors to take off their shoes or hats. But they are mistaken in imagining that the natives take off their shoes, when calling upon each other, as a mark of respect. True, it is a custom among the natives to take off their shoes when they set foot on the carpet on which they are intended to sit, but the visitors do so, not as a mark of respect to the house or the master of the house, but in order not to soil the carpet. Europeans, however, do not sit upon the carpet, nor are visitors intended to sit upon it, therefore natives do not take off their shoes when they call upon Europeans. In doing this they do not act against their custom, nor mean to show any disrespect to the Europeans. In these circumstances, when a native enters the house of a European gentleman with his shoes on, the latter should not be displeased, especially the clergy who are famous for their humility and politeness. Hence it is obvious that the native visitors of the Lord Bishop at Karrachi meant no disrespect to him or the house by entering the house with their shoes on. On the contrary, according to the native etiquette

the way in which he addressed his visitors at the time about shoes may be considered to be disrespectful to them. We believe that he was not acquainted with the native custom, otherwise he would not behave towards them in this way. Now as regards hats, the taking off of the hat or the turban is considered as a mark of respect by Europeans, but it is considered just the reverse by the natives. Moreover, it is considered to be degrading by the natives to take off their hats or turbans. As the natives, especially the Musalmans, hold food in respect, they never take their food bare-headed. If they do not have their hats or turbans with them at the time of dinner, they cover their heads with their handkerchiefs. A native will never meet bare-headed any man whom he holds in respect or reverence. In fact he will never stir out of his house without his hat or turban on. Thus it is obvious that according to the native custom the going of a native to a European with his hat or turban on may be considered to be respectful, and his going without his hat the reverse. The Anglicised Bengalis are of course an exception to the rule. The Europeans should not insist upon their native visitors coming before them bare-headed, but should be satisfied with those marks of respect which are enjoined by native custom.

Circulation,
96 copies.

A correspondent of the *Nayar-i-Azam* of the 3rd March, received on the 17th idem, writing from Gurdaspur, argues that the Government has made a great mistake in granting absolute liberty to women in India, as is the case in Europe. The native women are not yet able to make a proper use of their liberty. In fact, their liberty has proved a real misfortune to the native society. Respectable men are sometimes exposed to great dishonor owing to the misconduct of their wives or daughters. As soon as a woman has a quarrel with her parent or husband, she threatens to become a prostitute, and no one can prevent her. A woman of the Rajput caste

lately had a quarrel with her husband in Gurdaspur. She abandoned his house and set up as prostitute. He applied to the court that she should be made over to him. The court summoned her and asked her to go to his house. She replied that she was free to act as she pleased. Thereupon the court refused to interfere, and her husband went back to his house disappointed. The great increase of prostitutes and dancing girls under British rule is attributable to the freedom of women. We hope that the Government will at once enact a law imposing restrictions upon the liberty of women, so that the natives may be protected from dishonor and the increase of prostitutes be checked.

The *Quaisar-ul-Akhbár* of the 9th March, received on the 17th idem, is glad to state that E. White, Esq., Joint Magistrate, Allahabad. some European officers do not think it degrading to their dignity to pay visits to the natives on occasions of joy or grief. Some days ago Mr. White, the joint magistrate of Allahabad, called upon Mir Muhammad Abas Ali of Karari during his illness to enquire about his health. If all European officers were to behave towards the natives in this way, all complaints about the want of social intercourse between the two races would vanish.

The *Koh-i-Núr* of the 19th March says that the prevalence of high prices is attributed by all thoughtful persons to three causes, viz., an insufficient rainfall, the Kabul war, and the Kashmir famine. As the rabi crop is chiefly cultivated by means of irrigation, a famine cannot ensue from an insufficient fall of rain during the present season. However, the graindealers readily avail themselves of such occasions to increase prices, and, therefore, the insufficient fall of rain may be considered to be one of the causes of the The keeping of stores of grain by the Government.

Circulation,
150 copies.

Circulation,
630 copies.

present dearth of food. The war is a heavy drain upon the stores of grain in the North-Western Provinces and the Panjab. Its effect upon prices is evident from the fact that wheat sells at thirteen *seers* the rupee at Allahabad, eleven *seers* the rupee at Lahore, six *seers* the rupee at Peshawar, and four *seers* the rupee at Jalalabad. There is, however, good reason to hope that prices will soon return to the normal rates, because the war is coming to a close and rain is also falling in different parts of the country. The Government has lately created a famine insurance fund. This measure is good as far as it goes. The Government may be able to mitigate distress in time of famine with the aid of this fund. But the measure is not calculated to prevent famine or to prevent an abnormal rise of prices in case there is a failure of crop in any part of the country. If the Government took part of the land revenue in kind from the zamindars, as the former kings used to do, and always kept a certain quantity of grain at every tahsil, it would be a very good thing. There is no doubt that the Government officers would be exposed to some trouble and inconvenience in taking care of public granaries, and part of the grain also would be damaged by insects; but these stores would be of very great use both to the Government and the people in time of need. The Government has now to pay a very high price for the supplies it requires for the Afghan expedition. If it had its own stores of grain, the cost would have been considerably smaller. Moreover, if there were public stores of grain in the country, the graindealers would not be able to raise the prices in time of scarcity as they do at present.

Circulation,
132 copies.

The *Anjuman-i-Hind*, Lucknow, of the 15th March, The dismissed servants received on the 19th idem, says that of the Government. when ministerial officers, such as *pesh-kars*, *sharistadars*, police inspectors, &c., are convicted of taking a bribe or committing a fraud or any other illegal act, they are dismissed from the public service, and are also prohibited

from serving Government for the future; When they are thus thrown out of employ, they begin to earn a livelihood by instigating litigation. When this means fails, they adopt other illegal methods of robbing the people. Sometimes some of them combine together and hire a large house in some city for a time. One of them declares himself to be a rich nobleman, and the others to be his servants. They borrow money from the mahajans, and purchase jewels and other valuable articles from the merchants without making ready payments, and then decamp. It is difficult to apprehend them, and still more difficult to convict them. When any Government servant commits any illegal act, he may be punished with fine or imprisonment, but should not be proscribed from the public service, so that he may not practise illegal extortions from the people in this way.

A correspondent of the *Punjabi Akhbár* of the 15th March, referring to the letter of the Doomah Deysi, published in the *Pioneer* about the want of social intercourse between the natives and the Europeans, says that a well educated native has published a very interesting letter in the *Pioneer* on the question. The *Bombay Gazette* has vainly tried to refute the arguments of the writer in the *Pioneer*. Our contemporary says that this new aristocracy aspire to an equality with that society to which they are indebted for all their ability and dignity, and which they are not yet fit to enter. By the new aristocracy our contemporary probably means the educated natives. They have received an English education, and adopted European habits and manners. The statement of our contemporary that the educated natives are not yet fit to mix with Europeans is therefore utterly unfounded. It may be objected that the social customs of the natives are an impediment to the growth of social intercourse between the two races, but this is really not the case. In spite of their prejudices the

Circulation,
300 copies.

natives freely mix with Europeans, and no native has ever shown rudeness to any European owing to his prejudices. Even supposing that the educated natives are not yet fit to have friendly intercourse with Europeans, do they deserve to be called barbarians, pigs and apes by the latter? Our contemporary observes further on that there is a great deal of truth in what the Doomah Deysi has said, but that he has exaggerated the facts, and that it is unwise to say that the natives were never so much degraded in social and political matters as they are under British rule. The statements of the Doomah Deysi are perfectly true, and are entirely free from exaggeration. Our contemporary accounts for the admission of natives to the higher ranks of the public service under the old *régime* on the ground that the natives were better administrators than the Moghals, and says that the Englishmen are better administrators than the natives. Supposing that this objection is true, can it be contended that there is not a single man among the educated natives who may be capable of holding an office of trust and responsibility? Our contemporary also remarks that the natives should change their religious notions. But their religious notions in no way interfere with their social intercourse with Europeans, and, therefore, there appears to be no necessity that they should change them. Indeed, they should discard all false prejudices, and every educated native has already done this. There are also some customs among the Europeans, as, for instance, the dancing of ladies with men, which the natives do not like, but it is not at all necessary that the Europeans should abandon those customs.

Circulation,
719 copies.

The *Oudh Akhbár* of the 19th March, in an article on the native system of Indian system of medicine, highly approves of the project, proposed by Babu Rajendro Nath Dutt, for the establishment of a medical college at Calcutta for the education of native physicians. The *Oudh Akhbár* then proceeds to remark that the native

system of medicine has declined through the carelessness of the natives, and urges that measures should be adopted both by the native chiefs and the Government to encourage and improve it. Just as the Government has established dispensaries and hospitals all over the country, it should appoint a *hakim* or *waid* in each town, and provide him with pure and unadulterated medicines. There are many able *hakims* and *wais*, but as the patients cannot get unadulterated medicines from the *attars*, the *hakims* are helpless.

LOCAL AND MISCELLANEOUS.

A trustworthy correspondent of the *Safir-i-Hind* of the Local complaints, Jal- 15th March, writing from Jallandhar, landhar.

Circulation,
170 copies.

says : This unfortunate city is always exposed to one misfortune or another. *First*, the people have severely suffered from the prevalence of fever, which is attributable to the construction of the railway. *Secondly*, the levy of the license tax has ruined many men. *Thirdly*, Gopal Sahai, the *darogha*, whose duty it is to look after the sanitary arrangements of the town, is playing havoc among the people as an angel of death. May it please Heaven that some one may bring his oppressions to the notice of the deputy commissioner, and an enquiry may be made into his conduct.

The *Urdu Ahhbár*, published in Marathi at Akola, of the The prevalence of theft at Murtizapur, Amraoti. 15th March, complains of the prevalence of theft at Murtizapur, in the Amraoti district (Berar). Two or three thefts are committed every day. The superintendent of police of Amraoti should see to this.

Circulation,
200 copies.

The *Pramod Sindhu* of the 17th March says that the educated natives who are exerting themselves to improve the condition of their countrymen should not begin by advocating such innovations as widow marriage. In such cases they will provoke a very strong opposition from the natives of the old school which they

Circulation,
155 copies.

will not be able to encounter. Their energies should be first directed to the abolition of early marriage. This institution is very mischievous in its effects. Early marriage prevents the body and the intellect from being fully developed. When a man marries early, and has children, he is exposed to a great deal of care and anxiety before he comes of age, which much weakens him. It is owing to the effects of early marriage that the natives are not so enterprising as the Europeans. A European will readily go to any part of the world, but a native will not consent to his transfer even from one part of a district to another. About a century ago early marriage was not so extensively in vogue as it is at present, and the natives were formerly much more enterprising than they are at present.

Circulation,
600 copies.

The custom of exacting large dowries among the Hindus in Oudh.

The *Arya Mitra* of the 21st March publishes an article, communicated by one Pandit Ram Charan of Ganeshpur (Oudh), strongly condemning the custom of exacting large dowries which prevails among the Hindus in Oudh. The writer begins with a eulogy on Her Majesty, saying that Her Majesty is more just than Noshervan, more generous than Hâtim, more merciful than Mahmud Shah, and more powerful than Alexander. The writer then proceeds to complain that a very evil custom prevails in Oudh which only the interference of the Government can stop. The custom is opposed both to humanity and the Hindu *Shastras*. The parents of bridegrooms exact large dowries from the parents of brides, and the result is that the daughters of the poor remain unmarried. The condition of these women is simply deplorable. Some of them become lewd. If they become pregnant through unlawful sexual intercourse, they kill their illegitimate children to escape infamy. They not only curse their parents but also the Government (which has prohibited infanticide). They say that if they had been killed by their parents at the time of their birth, they would not have had to

endure all these sufferings. There must be several thousand girls in Oudh at present who are not married, simply because their parents cannot afford to pay their marriage expenses. The Government should put a stop to the custom of exacting large dowries.

The *Benares Akhbár* of the 6th March, received on the 20th idem, says that a daring robbery was committed at Basoli, Budaun, on the 20th February at night at the house of one Puran Mal. Only his wife and son were in the house at the time, he himself being absent. Five or six robbers entered the house and compelled his wife to point out where all his treasure and jewellery were buried. When they had succeeded in collecting property worth Rs. 55,000 and were about to depart, the mother and the son told them that they knew them; thereupon they killed both the mother and the son, put the dead bodies under a thatched roof, and then set fire to it. The whole police thana has been suspended, and the superintendent and other police officers are busily engaged in tracing the thieves.

Circulation,
71 copies.

LIST OF PAPERS EXAMINED.

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF REC. CEIPT.		CIRCULATION.
						1879.	1879.	
1 <i>Aftab-i-Panjab</i>	... Lahore	Urdu	... Bi-weekly	... Faqir Muhammad,	Mar. 14th & 17th	Mar. 16th & 19th,	575 copies.	
2 <i>Agra Akhbar</i>	... Agra	Ditto	... Weekly	... Khwaja Usaf Ali,	" 14th	" 16th	225 "	
3 <i>Akhbar-i-Alam</i>	... Meerut	Ditto	... Ditto	... Kamta Prasad	" 15th	" 18th	100 "	
4 <i>Akhbar-i-Am</i>	... Lahore	Ditto	... Ditto	... Mokund Ram	" 19th	" 22nd	1,245 copies (including 335 copies taken by Govt.)	
5 <i>Akhbar-i-Tamannî</i>	... Lucknow	Ditto	... Ditto	... Puran Chand	" 18th	" 20th	125 copies.	
6 <i>Akmal-ul-Akhbar</i>	... Delhi	Ditto	... Ditto	... Sayyid Fakhr-ud-din.	" "	" 21st	90 "	
7 <i>Aligarh Institute Ga-Aligarh Gazette</i>	... Urdu-English	Bi-weekly	... Urdu-Eng.	... Sheikh Alim-ul-la,	" 15th & 18th	" 17th & 20th,	297 copies (including 63 copies taken by Govt.)	
8 <i>Almora Akhbar</i>	... Almora	Hindi	... Bi-monthly	... Sada Nand	" 15th	" 20th	57 copies.	
9 <i>Anjuman-i-Akhbar</i>	... Shahjahanpur.	Urdu	... Ditto	... Moti Mian	" "	" 17th	30 "	
10 <i>Anjuman-i-Hind</i>	... Lucknow	Ditto	... Weekly	... Chandan Lal	" 14th	" 19th	132 "	
11 <i>Anjuman-i-Panjab</i>	... Lahore	Ditto	... Ditto	... "	" 17th	" 17th	408 copies (including 200 copies taken by Govt.)	
12 <i>Anwâr-ul-Akhbar</i>	... Lucknow	Ditto	... Ditto	... Fateh Muhammad,	" 13th	" 19th	100 copies.	
13 <i>Arya Mittra</i>	... Benares	Hindi	... Ditto	... Babu Bhut Nath,	" 21st	" 22nd	600 "	
14 <i>Benares Akhbar</i>	... Benares	Ditto	... Ditto	... Bishwa Nath Bhatt,	" 19th & 20th, 2nd	" 19th & 20th, 6th.	71 "	

14	<i>Benares Akhbar</i>	... Ditto ...	Ditto	... Ditto	Bishwa Nath Bhutt, Mar. 18th.	27th and 19th & 20th, respectively.
15	<i>Berár Mitr</i>	... Elichpur, Marathi ...	Ditto	... Ditto	Eknath Sakha Ram, Mar. 16th.	22nd
16	<i>Berár Samáchár</i>	... Akola ...	Ditto	... Ditto	Khande Rao Balaji	19th
17	<i>Bhárat Bandú</i>	... Aligarh ...	Hindi-English.	... Ditto	Tota Ram	22nd
18	<i>Dablabak Qaisri</i>	... Bareilly ...	Urdu	... Ditto	Raj Bahadur	15th
19	<i>Dablabak Sikandri</i>	... Rámpur ...	Ditto	... Ditto	Muhammad Hussain	17th
20	<i>Gwalior Gazette</i>	... Gwalior ...	Hindi-Urdu, Urdu	Ditto	Najaf Khan	21st
21	<i>Jaipur Akhbar</i>	... Jaipur ...	Ditto	Ditto	Rai Ganeshi Lal	14th
22	<i>Jalwah Túr</i>	... Meerut ...	Ditto	Ditto	Muhammad Yaqub	16th
23	<i>Káranamah</i>	... Lucknow,	Ditto	Ditto	Baleshwar Prasad	17th
24	<i>Káshí Patríká</i>	... Benares ...	Hindi-Urdu,	Bi-monthly,	15th	15th & 19th
25	<i>Kavi Váchan Sudhá</i>	Ditto	Hindi	Weekly	Chintamani Sarma	17th
26	<i>Khair Khwáh-i-Álam</i> , Delhi	... Urdu	Urdu	Ditto	Sayyid Mir Hasan	16th
27	<i>Khair Khwáh-i-Oudh</i>	Lucknow,	Ditto	Bi-monthly,	Khairati Lal	15th
28	<i>Koh-i-Núr</i>	... Lahore ...	Ditto	Bi-weekly ...	Jawwad Ali	15th & 19th
29	<i>Lauh-i-Mahfúz</i>	... Moradabad	Ditto	Weekly	... 20th	20th
30	<i>Lawrence Gazette</i>	... Meerut ...	Ditto	Daily	Mehndi Khan. Jamil-ud-din.	14th to 20th
31	<i>Máluád Akhbar</i>	... Indore	Marathi	Weekly	Ram Krishna Hari	16th to 22nd, respectively.
32	<i>Márwár Gazette</i>	... Jodhpur ...	Hindi-Urdu,	Ditto	Gordhan Das	21st
33	<i>Mashir-i-Qaisar</i>	Lucknow,	Urdu	Ditto	Ghulam Muhammad Khan	16th & 17th
34	<i>Meerut Gazette</i>	... Meerut ...	Ditto	Ditto	Kamta Prasad	18th

List of papers examined—(continued).

52	<i>Rohilkhand Akhbar</i>	... Moradabad, Ditto	... Weekly Ditto	... Harnam Sarup	... " 17th	... 64
53	<i>Saddiq-ul-Akhbar</i>	... Bhowalpur	Ditto	... Ata-ul-lah	... 150	"
54	<i>Safir-i-Hind</i>	... Amritsar,	Ditto	... 15th	... 170	"
55	<i>Shola-i-Tür</i>	... Cawnpore,	Ditto	... 18th	... 20th	"
56	<i>Sohail Hind</i>	... Meerut	Ditto	... 18th	... 250	"
57	<i>Urdu Akhbar</i>	... Akola	Marathi	... 15th	... 200	"
58	<i>Vakil-i-Hindustán</i>	... Amritsar,	Urdu	... Babu Ishan Chandar.	... 200	"
59	<i>Vrit Dhárā</i>	... Dhárā	Marathi	... Ram Chand Balvant	... 22nd	... 235
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ALLAHABAD,
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PRIYĀ DAS,
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